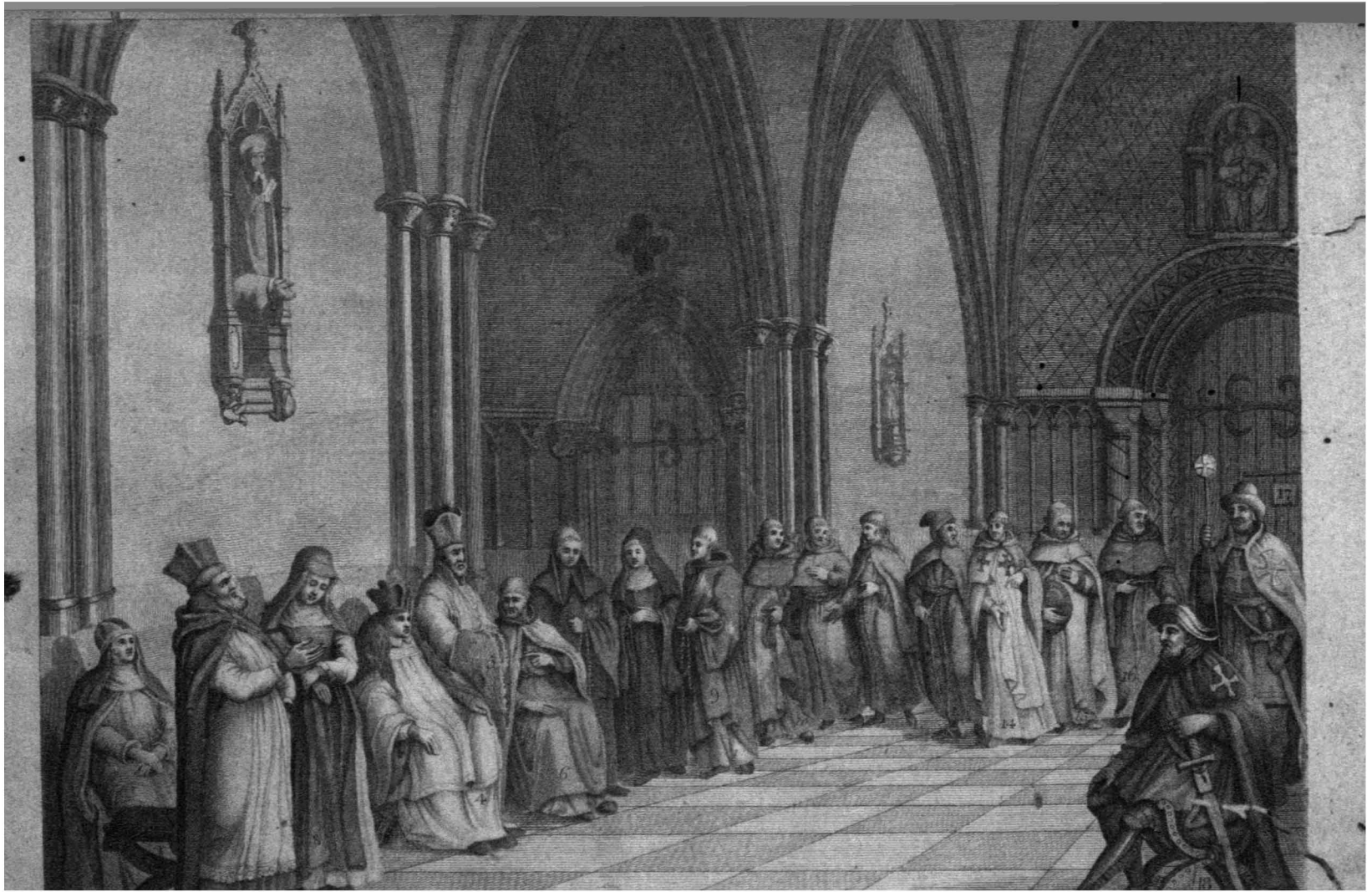
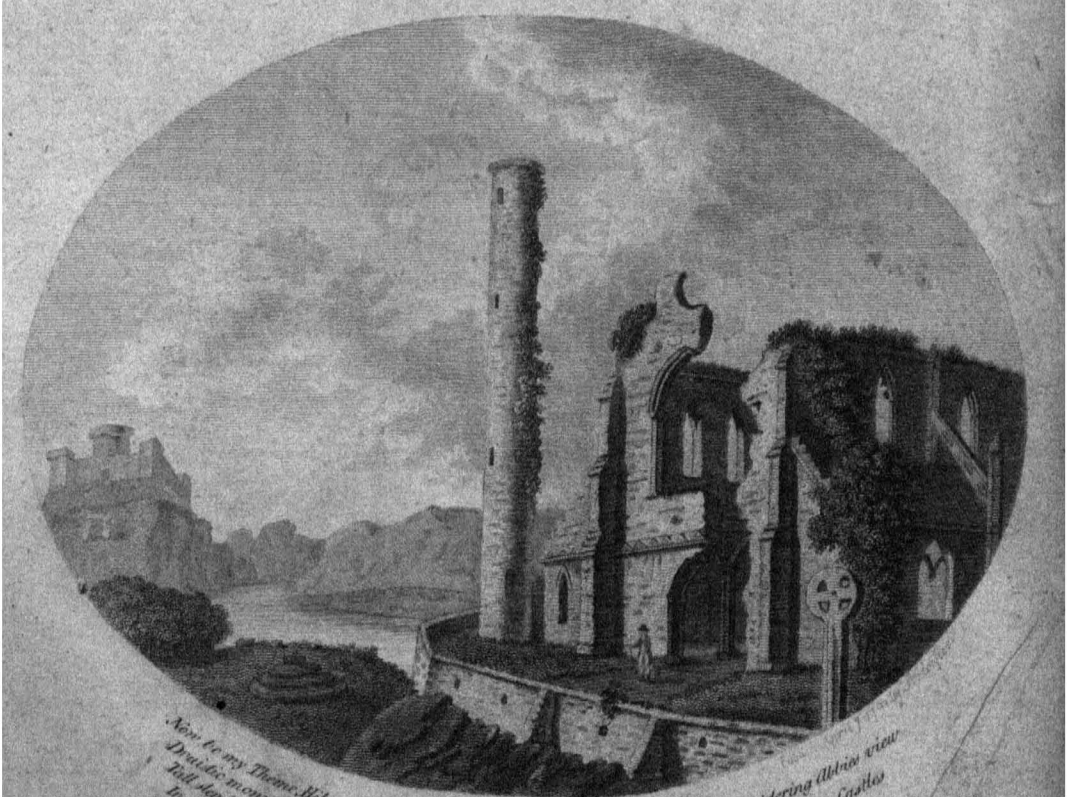


THE Antiquities OF IRELAND

62 G. 4.

By Francis Grose Esqr. F. A. S.

THE FIRST VOLUME.



Now to my Theme, Hibernias Ancient Glories,
Druidic monuments and Danish forts:
Tall slender Conic Towers, whose date and use
In vain have Antiquaries toil'd to find.

Let us likewise her mouldering Abbies view
Shrouded in Ivy: her old gloomy Castles
Frowning tremendous, e'en in Ruins

LONDON. Printed for S. HOOPER No. 212, HIGH HOLBORN.

MDCCXCI

DESCRIPTION

OF THE VIGNETTE.

THIS Plate contains moſt of the different Monuments of Antiquity, delineated and deſcribed in this work.

THE principal and moſt ſtriking object, is a ruined Cathedral, of that ſtyle of architecture uſually denominated Gothic; near it is an antique ſculptured Croſs, and one of thoſe tall ſlender conical towers ſo frequently found adjoining to or near the ancient churches of Ireland. In the plain below, there is an earthen work, commonly called a Daniſh Mount. On the ſide of the hill is a Druidical monument, named a Cromleh or Cromleck, and behind it an old Norman caſtle.

A RANGE of lofty mountains terminate the view; on the ſummit of one of them is a rude heap of ſtones, being another Druidical monument, denominated a Carne.

PREFACE.

AFTER having ſo lately experienced indulgence and favour from the Public, it is with reluctance and diffidence, I again obtrude myſelf on their notice: a few words however ſeem neceſſary to explain my connection with this Work, and the manner in which it is executed.

When the late CAPTAIN GROSE had finiſhed the Antiquities of ENGLAND, WALES, and SCOTLAND, he turned his eyes to IRELAND, who ſeemed to invite him to her hoſpitable ſhore, to ſave from impending oblivion her mouldering monuments, and to unite her, as ſhe ever ſhould be, in cloſeſt aſſociation with the Britiſh Iſles. The Captain arrived in Dublin in May, 1791, with the faireſt proſpect of completing the nobleſt literary deſign, attempted in this Century. As I had then juſt publiſhed a large Collection of Eſſays on the remoter Antiquities of Ireland, he naturally ſought my acquaintance on his coming to this City. His good ſenſe, eaſy manners, and ſportive hilarity, always made an inſtantaneous and deciſive impreſſion in his favour; I confeſs I was pleaſed and flattered by his application, and permitted him to draw freely on the little ſtores I poſſeſſed. But, alas! Death cloſed all our pleaſing hopes before the end of the month, and left the world to lament the loſs of the eminent abilities and ſocial qualities of this amiable and excellent man.

The worthy and ſpirited Publiſher, who has alſo paid the great debt of nature, immediately ſolicited my aid to carry on the work, Captain Groſe having written and printed but ſeven pages of Deſcriptions. He reminded me of the promiſe I had made to his deceaſed friend, and ſtated the large ſums he had already expended in paper and engravings; and that it would be no ſmall inſtance of patriotiſm to ſtand forward on this occaſion. I acquieſced; although beſides the fatal interruption which this engagement gave to the Hiſtory of Ireland, on the plan of Dr. Henry's Hiſtory of England, in which I had made ſome progreſs, I was

well aware of the difficulty of the undertaking. Ireland, the ſeat of turbulence and diſcord for five centuries, and attached to barbarous municipal laws and uſages, which occaſioned a perpetual fluctuation of property, preſerved, except imperfect traditions, but few memorials of her eccleſiaſtical and military Structures: thoſe, that ſurvived the ruins of time and internal convulſions, being ſparingly ſcattered in worm-eaten records, and on the pages of Hiſtory. The labour of collecting theſe, was greater than thoſe, who have not made the experiment, will believe; and after all, for the reaſons aſſigned, the reſult was by no means ſatisfactory: I ſpeak particularly of the hiſtory of our Caſtles. Imperfect as theſe accounts are, they will be found of ſome value to the Antiquary and Hiſtorian, while they open an untrodden path to future and more ſucceſsful Inquirers.

In the introduction to the Pagan and Monaſtic Antiquities, I have, in a great meaſure, abridged what I before gave in the Eſſays, becauſe my moſt careful reſearches ſupplied nothing more appoſite or authentic; the Introduction to the Military Antiquities never before appeared. Prefixed to the ſucceeding volume will be an hiſtorical account of our antient architecture and ſepulchral monuments. To conclude, I beg leave to join my moſt grateful acknowledgements, with thoſe of the Publiſher, to the Right Honourable WILLIAM CONYNGHAM, who, with unexampled munificence, generoſity, and patriotiſm, beſtowed his noble collection of drawings for the uſe of this work, and at the ſame time indulged me with free acceſs to his magnificent library, abounding in valuable MSS. and books on this ſubject. The following beautiful views are the trueſt panegyric on his taſte and love of the arts.

Ante oculos interque manus ſunt omnia veſtras. VIRGIL.

EDWARD LEDWICH.

Dublin, Jan. 1ſt, 1794.

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N. B. The plans were taken from original drawings in the collection of the Right Honourable William Conyngham

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	9	L. 27,	for *caſe*	read *baſe.*
	12	L. 5,	after *Literaria,*	add *Maris Balthici.*
	—	ſame line,	-	dele *Before.*
	—	L. 32,	for *Autrum*	read *Antrum.*
	13	L. 14,	for *caſe,*	read *baſe.*
	37	L. 7,	for *was,*	read *were.*
Antiquities.	5	L. 11,	for *Ducſin,*	read *Ducis.*
	—	L. 16,	for *Proximitis,*	read *Proximitas.*
	21	L. 6,	for *Stall,*	read *Hall.*
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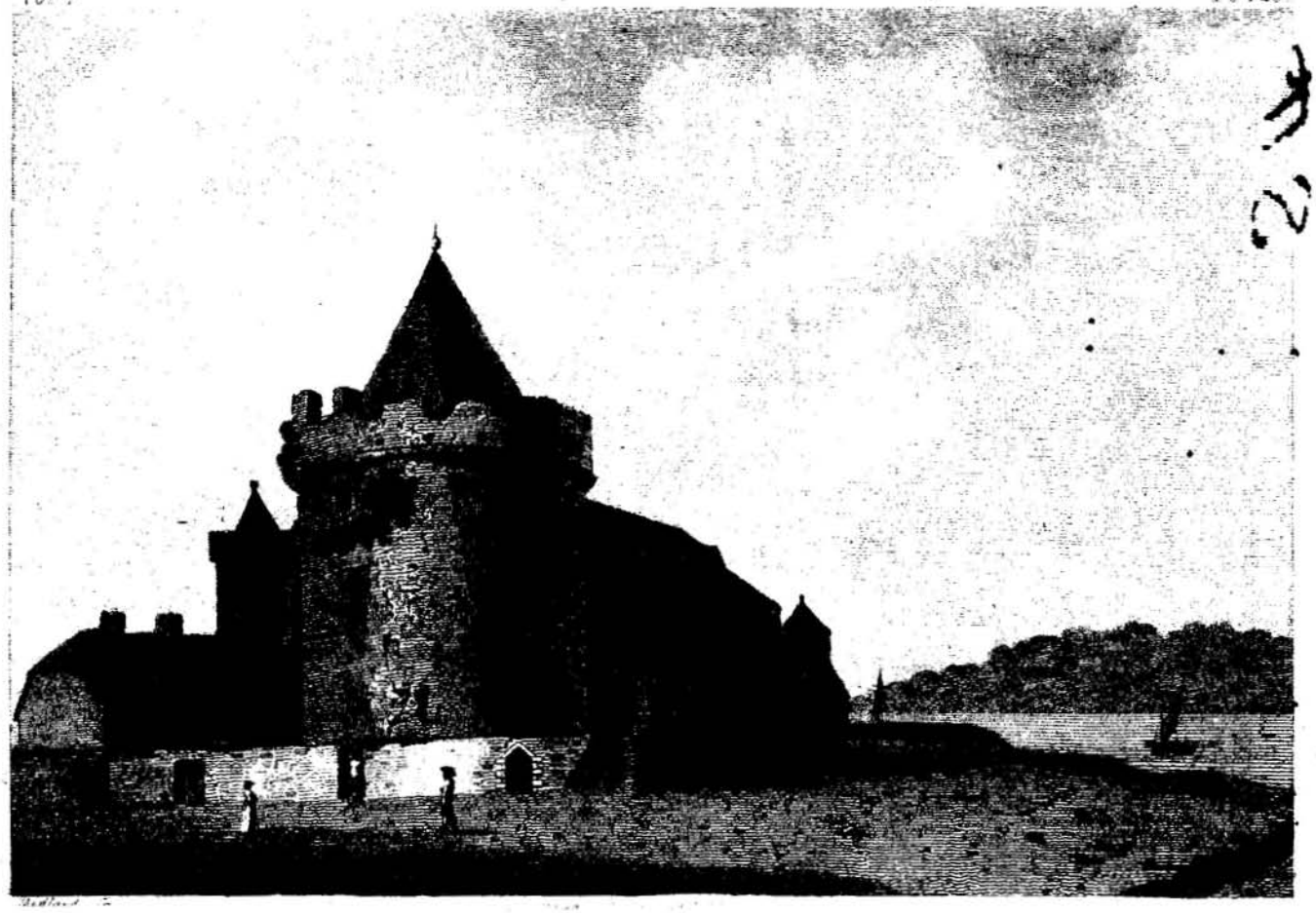
	36	L. 1,	for *Haven,*	read *Naven.*
	49	L. 26,	for *Caſes,*	read *Baſes.*



REGINALDS TOWER. Co. Waterford.

VII.V.2

REGINALD's TOWER, WATERFORD.

THIS Tower was built A. D. 1003, by a Daniſh King, named Reginald, after whom it was named Reginald's Tower, but has ſince by corruption, obtained the appellation of the Ring-Tower, and Reynold's Tower, and is alſo ſometimes called Dondory. It is ſituated on the Eaſternmoſt angle of the city walls, near the river Suire.

A. D. 1171, when the city of Waterford was aſſaulted, and taken by Strongbow Earl of Pembroke, ſeveral of the chief priſoners were confined in this Tower, among them Reginald prince of the Danes of Waterford, and Malachy O-Foolain, Prince of Decies. The next year Robert Fitz-Stephens was alſo confined here.

A. D. 1173, in an inſurrection of the Danes in this city, they murdered all the Engliſh, except a few who took refuge in this Tower, which they defended till the inſurgents were ſubdued.

IT appears from the ſtatute 3 Edward IV. No. 39, that there was a Mint in this Tower A. D. 1463, it being then enacted, in conſequence of the petition the mayor, bailiffs, and commons of Waterford, that the groſſe or groat, the denier, the demi-denier, and the quadrant, ſhould be ſtruck at Waterford, in a place called Dondory, alias Reynold's Tower, and that they be made of the ſame weight, print, and ſize, as is mentioned in the ſaid act to be done in the caſtles of

of Dublin and Trim, and that they ſhall have this inſcription—CIVITAS WATERFORD.

NEAR this Tower formerly ſtood a half moon, or ſome other kind of outwork, built as a defence to it, which was mounted with cannon. This platform, and the reſt of the fortifications were diſmantled in the year 1711.

SMITH, in his Hiſtory of Waterford, ſays the Tower is now in the poſſeſſion of the ſtorekeeper of the fort of Duncannon, and ever ſince the year 1663, has been made uſe of for keeping the King's ſtores,

Published Jan.y 1.st 1791 by J. Hooper.

Sparrow sc.

GRAY ABBEY, Co. Down.

GRAY ABBEY.

GRAY ABBEY, called alſo the Abbey of Leigh, or De Jugo Dei, is ſituated in the eaſtern part of the county of Down, on the north-eaſt bank of the Loch of Strangford, and in the barony of Great Ardes near Roſemount, nothing but an orchard interpoſing between them*.

THIS was a Ciſtertian Abbey, founded on the 25th of Auguſt, A. D. 1192 or 1193†, by Africa, the wife of John de Courcey, and daughter of Godred king of Man; it was peopled with Monks brought from the Abbey of Holme Cultrum in Cumberland, which was therefore conſidered as the mother Abbey.

THE Lady Africa was buried here; her ſtatue of free-ſtone in alto relievo was fixed in an arch of the wall, on the goſpel ſide of the high altar; ſhe was repreſented with her hands joined, as in the act of prayer. This image Harris ſays was much defaced‡.

THE remains of this Monaſtery ſhew it was once a large and ſumptuous edifice; the eaſt window of the church is a handſome piece of Gothic architecture, compoſed of three compartments, each more than ſix feet wide, and upwards of twenty feet high. On each ſide of the altar in the north and ſouth walls, is alſo a handſome window of free ſtone, neatly carved, of the ſame breadth as the great window, but ſomewhat lower; they are now grown over with ivy, which gives them a venerable as well as picturesque appearance.

THE cells, dormitory, and other offices of the monaſtery, are all in ruins, in many parts only ſo much of them remaining as ſerve to point out their original form and extent, amidſt the trees, ſhrubs, and briars, with which the ſite is overgrown; all uniting in giving it that gloom and pleaſing ſolemnity, which conſtitutes the proper character of this ſpecies of ſcene.

---

* Harris's Hiſt. of County Down, p. † Ibid of Archdall's Monaſt. Hibernicum, p. 120. ‡ Archdall, from Harris, ſays, this ſtatue is ſtill to be ſeen. When I viſited this Abbey, the church was locked up, and the key could not be then found, ſo that I cannot ſpeak poſitively as to this point.

A PART of the weſt end of the great building, is rooſed and fitted up for church ſervice. Here was the burial place of the noble family of Montgomery, the epitaphs of ſeveral of that houſe are given at length in Harris's hiſtory.

IN the gardens of this Abbey, is a large well of ſweet and limpid water, over which is raiſed an arch or vaulted covering, ornamented with heads and other ſculptures. This arch is ſuppoſed to be part of the original building of the Abbey: the well never fails of water in the drieſt ſeaſon.

THIS Abbey was ruined in the rebellion raiſed by Tyrone, towards the cloſe of the reign of Queen Elizabeth*.

IN 1237, I——, the Abbot, was in this year a ſubſcribing witneſs to Hugh de Lacie's grant to the Abbey of Newry†.

WALTER BARNWOOD, in 1380, held two carucates of land in Holmgrange from the Abbot of this Monaſtery, for the term of ten years, at the rent of five marcs‡.

AN inquiſition of the 5th November, 1ſt of King James, finds, that John Caſſels, the laſt Abbot, was 1ſt of February 32. King Henry VIII. ſeized of the Abbey, &c. alſo of ſeven town lands, circumjacent to the ſaid Abbey; viz. Corballye, Ballibrenny, Ballenbelye, Ballevaltra, Ballecaſlane, Ballenallane, and Ballecullemanagh; alſo three town lands in Lecale, viz. Balletungeange, Baliedeon and Corballen, with the tithes, &c. belonging to the ſaid lands, all in this county; annual value of the ſaid Abbey, &c. 40s ||.

THREE carucates of land in Ballymotes, alias Ballinemonogh; one carucate in Hilletſtone, alias Ballyhillet; one in Carnarie, one in Ballynclere; a quarter carucate in Killena, alias Killeney; one carucate in Caſhenmogheune; two carucates in Ballinquinuter, alias Quilteſtone; one carucate in Ballylenagh; one in Ballincloite in the Dufferans; two in Ballykallet; one in Sheffoundbogge; and one in Holmgrange. Part of the poſſeſſions of this Abbey were granted to Gerald Earl of Kildare §.

THIS View, which ſhews the north ſide of the Abbey, was drawn, A. D. 1790.

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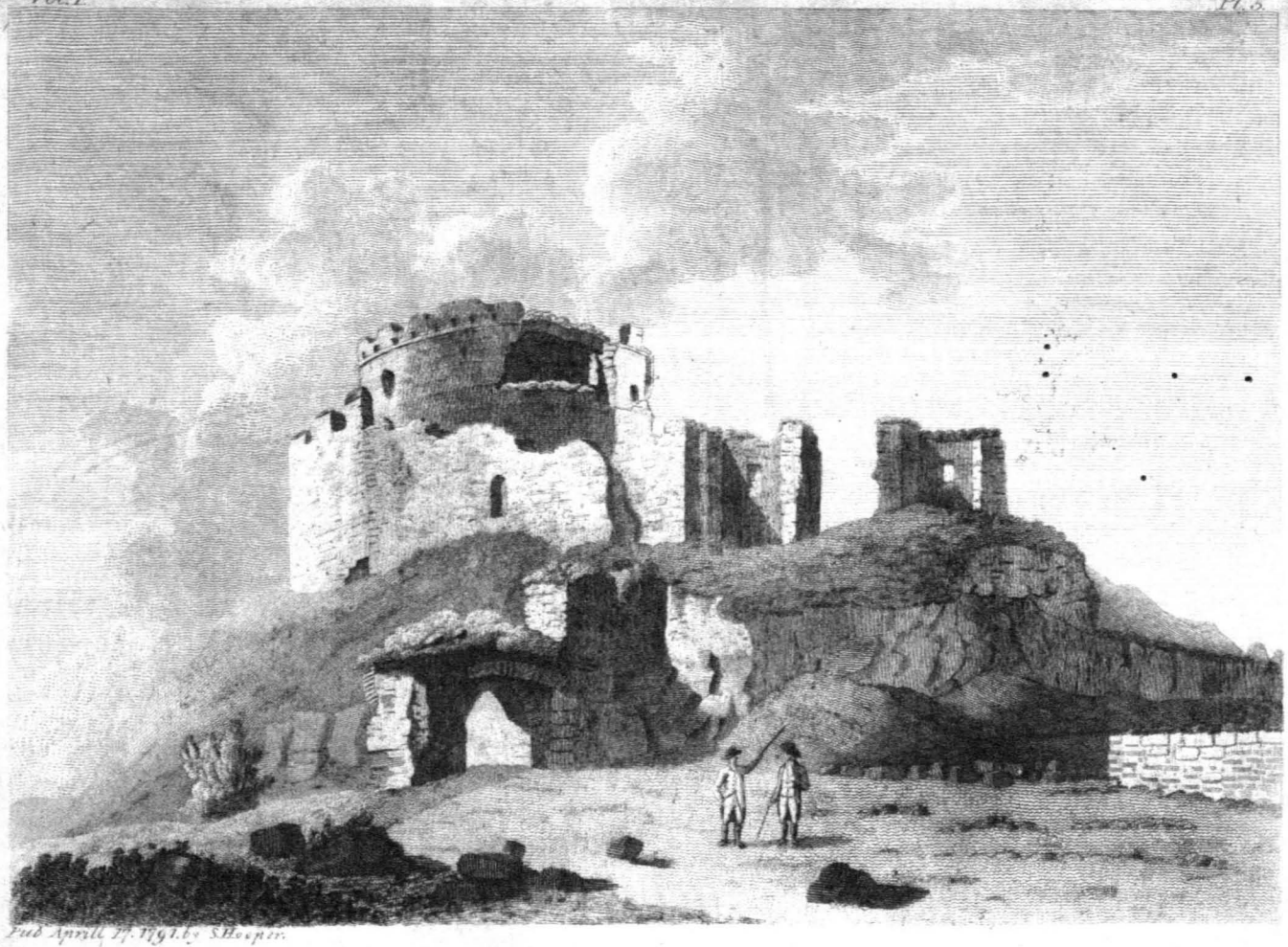
* Hiſt. County Down, p. 268. † King, p. 370.
‡ Ibid. || Chief Rememb. § Aud. Gen.



Pub April 1st 1791 by S. Hooper.

DUNDRUM CASTLE, Co. Down.

DUNDRUM CASTLE, COUNTY DOWN.

PLATE I.

DUNDRUM CASTLE is ſituated on a high rock, commanding a beautiful and extenſive view of the adjacent country, the bay, the main ſea, a great part of Lecale to the Eaſt, and the high mountains of Mourne and Iveach to the South and South Weſt. The following account of this Caſtle is given by Archdall, in his Monaſticon Hibernicum, where it occurs as a religious houſe. "Dundrum, a mean village on the bay of that name, in the barony of Lecale, where the ruins of a ſtrong caſtle, boldly ſeated on a rock, ſtill remain; this Caſtle is ſaid to have been built by Sir John Courcey for Knights Templars, who poſſeſſed it till the year 1313, when that order was aboliſhed; it was afterwards granted to the prior of Down, who held the ſame, with a ſmall manor adjoining, till the final ſuppreſſion of religious houſes*. The reverſion of this houſe and manor, with the yearly rent of 6l. 13s. 4d. reſerved out of the premiſes, was granted to Gerald, Earl of Kildare.

"* THIS Caſtle was granted to the family of Magennis; on their forfeiture, it became the property of the Earl of Ardglaſs, and afterwards was in the poſſeſſion of the Lord Viſcount Blundell†; the ruins are of an irregular multangular form, with a fine round tower, which is about thirty-five feet diameter in the inſide‡." Thus far Mr. Archdall.

---

* With ſeven Town Lords. Harris's Hiſtory of County Down.
† Ibid. ‡ Pocock's Journal.

In

In addition to which, Harris ſays, "When the Caſtle was in repair, it often proved a good guard to the paſs, and as often an offenſive neighbour to the Engliſh planted in Lecale, according to the hands that poſſeſſed it. Anno 1517, the Earl of Kildare, then Lord Deputy, marched into Lecale, and took it by ſtorm; it being garriſoned at that time by the Iriſh, who had driven out the Engliſh ſome time before. It was again poſſeſſed and repaired by the Magennis's, and re-taken by the Lord Deputy Gray, with ſeven caſtles more in Lecale, anno 1538. It afterwards got into the hands of Phelim M'Ever Magennis, who was obliged to yield it to the Lord Mountjoy on the 16th of June in the year 1601. It met with another fate during the progreſs of the war of 1641, when it was demoliſhed by the order of Cromwell, though then garriſoned by Proteſtants, and has ever ſince been ſuffered to run entirely to ruin*."

The ruins conſiſt of the gate, the large circular tower, or keep above-mentioned, with the remains of ſome turrets and ſurrounding walls, all ſeemingly ancient. South of the tower ſtand the walls of a manſion or dwelling houſe, apparently of a more modern conſtruction than the other buildings of the caſtle.

ANCIENT MANSION IN THE CASTLE OF DUNDRUM.

PLATE II.

THIS Plate ſhews the ruins of the old manſion mentioned in the preceding deſcription, with the view of the ſea and adjacent mountains, as ſeen from the inſide area of the Caſtle. Both it and the former View were drawn in the year 1790.

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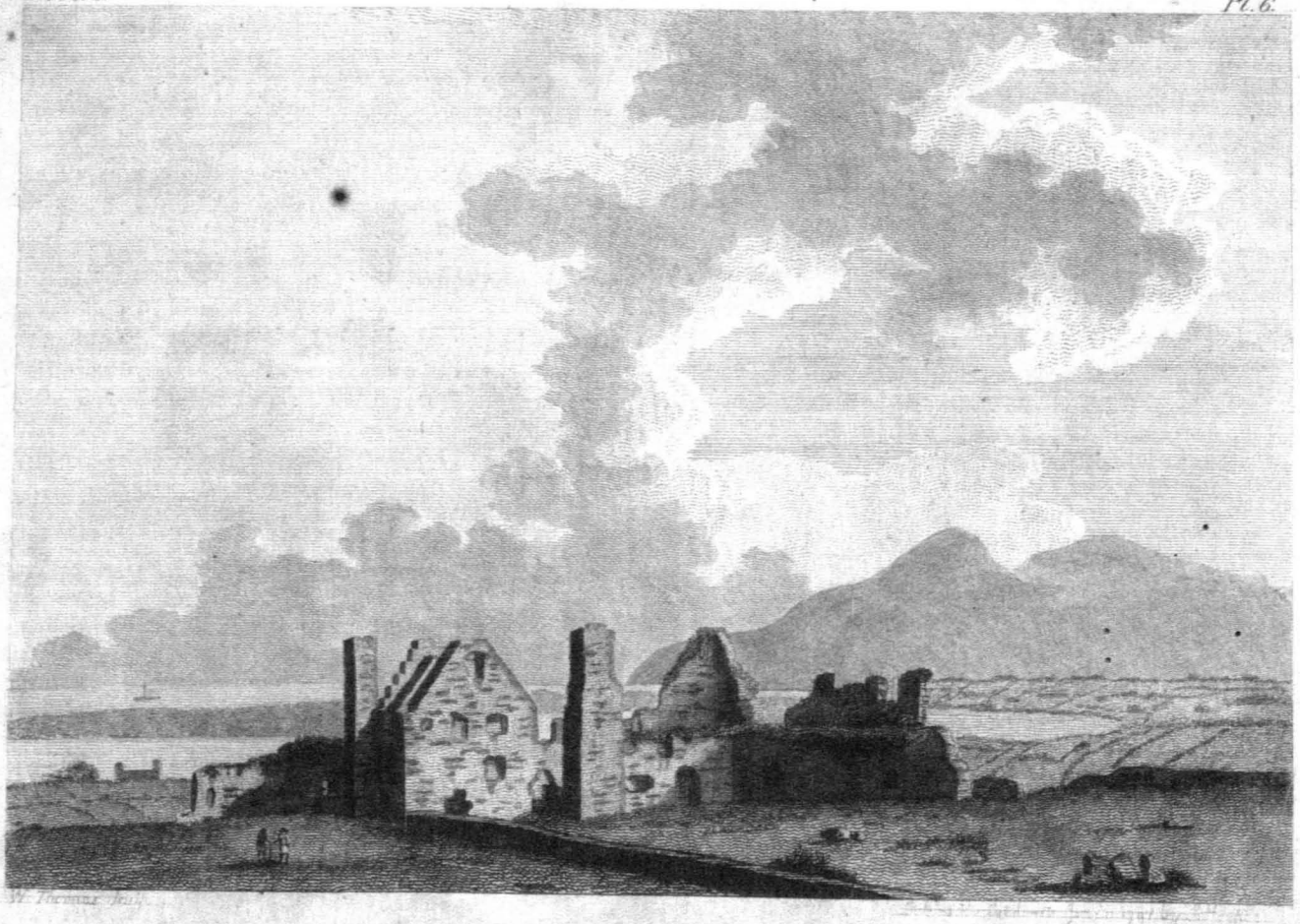
* Hiſtory County Down, p. 15.



OLD MANSION OF DUNDRUM, Co. Down.

AN

INTRODUCTION

TO THE

PAGAN ANTIQUITIES OF IRELAND.

CELTIC or DRUIDIC ANTIQUITIES.

POWERFULLY aided by learning and criticiſm, Antiquities have become an intereſting and valuable ſtudy: they ſeem, at preſent, to have advanced to a greater degree of accuracy and utility than at any ancient or modern period. Minuter attention has been paid to Chronology, to method and diſcrimination, than heretofore; and to theſe are probably to be aſcribed the ſucceſsful concluſion of very difficult inveſtigations. When we behold ſuch accompliſhed writers as Pelloutier, Mallet, and Bruker, lamenting the wild chaos of ancient hiſtory, and torturing their ingenuity to reconcile contradictory opinions, we are grieved at the loſs of time and erudition, which a few happy diſtinctions would have ſaved.

THOUGH the ancients are far from being accurate in their accounts of uncivilized nations, and particularly confound Celtic and Scythic practices, we are yet able to approximate the truth, and from a few ſurviving rays diſcover the path in the gloom of remote times.

THE primæval poſſeſſors of Ireland were (a) Celtes, who arrived here in an age far beyond the reach of hiſtory or conjecture.—Their language, as to its matter and form, was peculiarly their own, and pointed them out as a diſtinct people. It is ſtrange that ingenious men ſhould ſtumble at the entrance of theſe enquiries, and not perceive this ſelf-evident truth, that a difference of language always includes a difference in manners and religion: this is a clue which conducts to the ſhorteſt, eaſieſt, and moſt certain way for diſcovering the remote Antiquities of Nations.

DRUIDISM was profeſſed by all the Celtic tribes. Its leading feature, as might be expected from a people who received their appellation from their ſylvan life, was a veneration for, and a celebration of ſacred rites in oaken groves. The concurrent teſtimony of antient writers, more valid than the childiſh gueſſes of modern etymologiſts or hypothetic reaſoning, gives deciſive evidence of this fact. *Saronides* is the name of the Druidic prieſts in Diodorus Siculus, and is derived from their attachment to the oak. Of the Druids, Lucan ſings:

———*Nemora alta remotis,*
Incolitis lucis.

Pliny, at ſome length, informs us, they held nothing more ſacred than the oak, and from their devotion to it received their name. Tacitus, alluding to the *Æſtii* and other Celtic tribes remaining in Germany in his time, ſays, they thought it unlawful to reſtrain the immortal gods within walls, or make images of them, but that they conſecrated woods and groves to religion.

FEW ſurviving remains can be expected of a people, overwhelmed, ſo many centuries ago, by a numerous and exterminating ſwarm of barbarians. Where the Celtes were more numerous than the Scythians their invaders, there more traces of Celtiſm, as in England and Ireland, are to be found: on the contrary, nothing but Scythiſm is to be ſeen on the Continent. A few inſtances of the

(a) The Author begs leave to refer, once for all, to his former Work, *The Antiquities of Ireland*, Dublin, 1790, where the proofs of what is advanced in this Introduction are found: where ſuch proofs do not occur, they are here ſet down.

former

former I ſhall now lay before the reader. Tacitus tells us, the Celtes, in their ſacred groves, had a ſecret receſs which they called by the name of their deity, and which they held in the utmoſt veneration. When the Chriſtian ſucceeded the Druidic hierarchy in this iſle, the former, obliged from neceſſity to conform to the prejudices of their converts, hallowed a certain portion of this holy grove, and called it ſimply *Doire*, *Daire* or *Derry*, the *Oak*. Hence many of our moſt antient religious ſtructures are named *Doir-magh*, *Doir-melle*, *Doire-more*, *Dar-inis*, *Dar-neagh*, *Doire-arda*, *Doire-Eadnach*, with many others in Colgan and Archdall's Monaſtic Collections.

When divine honours came to be paid to wretched mortals, the reliques of a ſaint were interred in this grove, an altar was built over them, and the whole included in a chapel. This was exactly Tacitus's—*ſecretum illud*—that holy place, which got its name from the divinity there depoſited; this was the Iriſh *Cille* or *Kil*, which denotes both a ſepulchre and a church; thus we have *Kil-Abban*, *Kil-Bridge*, *Kil-Catain*, or *St. Abban's*, *St. Bridget's* and *St. Catain's*, churches. Nor were theſe tombs to be approached but with profound awe and reſpect; chancels of iron, wood or ſtone defended them from irreligious impertinence and intruſive curioſity. Frequently the wood and church formed a compound name, as *Kildoir*, now *Kildare*.

The deity adored at Kildare was Fire, either as an element, or the ſymbol of the Sun. The celebrated Iriſh feſtival of *Bel-tien*, or the *Rock-fire*, is well known: Druidic Virgins were the preſervers of it at Kildare, whom Brigittan Nuns ſucceeded, as well in their church, as in their employment. The trees in our cemeteries are remnants of Celtic ſuperſtition; and a learned and careful enquirer may find many particulars derived from the ſame ſource. I ſhall now proceed to our *Scythic* or *Firbolgian Antiquities*, the latter ſo denominated from the Belgic colonies who ſucceeded the Celtes; *Firbolg* in Iriſh being literally *vir Belgicus*, or a native of Belgic Gaul.

SCTHYIC OR FIRBOLGIAN

ANTIQUITIES.

IT was faſhionable, ſome years ago, when the ſubject was not much examined, to call every ſcrap of antiquity, *Druidic:* an oaken grove, ſtone pillars and circles, rock baſons and cairns, were all Druidic. A few men of letters gave the *ton*; an heterogeneous jumble of all religions, Celtic, Scythic, and Roman, paſſed currently for that of the Druids. The writings of Cæſar, Tacitus, and other ancients, who alone could ſupply authentic information, by a perverſe but common application of erudition, were made to give teſtimony quite contrary to the plain import of their words. The ingenious and learned Biſhop Percy firſt formally oppoſed this error; and Mr. Pinkerton was no mean or common aſſociate in the ſame attempt. From the performances of theſe eminent men, and the ſupplemental aid of others, it is now generally agreed, that the Scythians, Goths or Teutons, for ſo the ſame people were variouſly named, had a diſtinct language, cuſtoms, and manners different from the Celtes.

ABOUT 500 years before the Chriſtian æra the Scythians poured upon Germany, and inundated the western part of Europe; and about 300 years before the ſame epoch, the Belgæ, part of them, ſeized the Britiſh iſles. Their red hair, large bodies, blue eyes, fierce countenances and impetuous courage, as deſcribed by Tacitus, while they demonſtrated that they did not poſſeſs a trait of the Celtic character, proved how much ſuperior in courage they were to the (b) unwarlike Celtes. Tacitus muſt have viewed with no in-

(b) See what Cæſar and Tacitus ſay of the Gauls, and particularly what the latter remarks of the Treveri and Nervii. *De Morib. German.*

curious

curious eye the inhabitants of Germany, when he pronounces the Germans—"*Propriam et ſinceram, et tantum ſui ſimilem gentem extitiſſe:*" "A very diſtinct and unadulterated people." Nor did he examine the religion of the country with leſs attention; the Naharvali, ſays he, have a grove dedicated to the ancient religion: that is, the Naharvali followed the Celtic as the Germans did the Scythic ritual: he farther remarks, that the latter had altars with inſcriptions, barrows, and other monuments. Theſe are very ſingular, though hitherto unobſerved and unconnected notices, to ſhow, that neither their ſacred rites, or religious ſtructures, can, with either propriety or truth, be denominated Druidic, and conſequently that the multiplied labours of Pelloutier, Mallet, Bruker, Stukeley, Borlaſe, their elèves and followers, are radically erroneous.

ODIN, the leader and legiſlator of the Goths, commanded great mounts and huge upright pillars to be raiſed over illuſtrious men, after their bodies were burnt and collected into urns. Theſe practices were the effects of peculiar religious notions; and this ſuperſtition pervaded the Britiſh iſles, antecedent to the exiſtence of literary memorials concerning them. Cæſar found them in England, and Tacitus in Germany; yet the latter ſpeaks of the humble Celtic grave—"*Sepulchrum ceſpes erigit,*"—as contradiſtinguiſhed from the—*monumentorum arduum et operoſum honorem*—of loſty pyramids and ponderous epiſtyles.

THE Scythic and German tribes inhabited caves a great part of the year; in theſe they interred their patriarchs and beloved chiefs; in them they adored their manes, and theſe ſepulchres ſoon became temples. Mela, in the firſt century, records, that the Druids in theſe taught their diſciples, and others inform us, that here they heard and decided controverſies and performed divine rites. Here, as in numberleſs other inſtances, the Druids adopted the ritual of their conquerors. The Chriſtian miſſionaries founded at Roſcarbury, Liſmore, and elſewhere, ſchools and churches, where had been famed Druidic caves, thereby ſucceeding to the veneration and authority of their Pagan predeceſſors. Wormius mentions caves in Norway which are uſed for temples.

THE

THE northern ſuperſtition alſo aſcribed divine qualities to monſtrous upright ſtones, and they were adored as gods. A circle of twelve of them, with one repreſenting the prime deity, became a temple; within this ſacrifices were performed, kings elected and inaugurated, and courts of juſtice held. Small diſtricts or tribes had a ſingle upright, or a ſmaller circle. Cordiner tells us, the church of Benachie, in Scotland, is built in a ſtone circle; the church of Skirk is near one; and the church of Temple Brien, in the county of Cork, deſerves particular notice. Not far from it is a ſtone circle with a central pyramidal ſtone; near the church-yard is another ſtone, and not far diſtant a third. A few paces from the laſt is an artificial cave, probably, ſays the hiſtorian, the ſepulchre or retreat of the prieſt or Druid who belonged to the temple. The conjecture is undoubtedly right, and confirms in the higheſt degree what has been advanced. Were there no other, the names of many of our churches, as Killecraw, Kildallan and others, are a proof of the erection of churches contiguous to, or within the precincts of heathen fanes; ſo that the practice of the firſt preachers was the ſame in this reſpect as in that of caves before. They alſo carved a croſs on ſingle uprights, and then they ſerved, as in times of Paganiſm, for people to aſſemble at for religious duties. At Broadley, in the county of Kildare, is a tall pillar, ſtanding on a conical mount, and which not being charged with Chriſtian ſymbols, is a genuine remnant of Pagan times. This and the reſt were ſepulchral; *Brugh-lia*, in Iriſh, is the ſtone monument, which was eaſily changed into Broadley.

The Cromleac, or crooked or bending ſtone, was likewiſe part of the northern ſuperſtition. Wormius, one would imagine, was looking at our Cromleac while he deſcribes the Daniſh Pagan altars: "The ſtructure," ſays he, "of our altars is various; but "generally a tumulus is formed, on whoſe ſummit three great ſtones "are erected, and on them a fourth broader and more flat is laid, "ſo that it appears like a rude huge table reſting on three feet." This is exactly the conſtruction of our Cromleac, but, as Wormius remarks, they admit of much variety; for ſometimes the tail of the impoſt reſts on the ground, while its head is ſupported by two uprights.

uprights. Sometimes two lofty pillars bear a third, placed horizontally on them. The Cromleac at Tobinſtown, in the county of Carlow, has a covering ſtone twenty-three feet long and eighteen broad, and makes with its ſupporters a large room. That at Brownſtown, in the ſame county, has an impoſt, containing 1280 feet of ſolid contents, or above eighty-nine tons weight, making an angle with the horizon of thirty-four degrees. Both in Ireland and Scandinavia theſe monſtrous erections are aſcribed to giants, an unerring mark of their Gothic origin. Saxo Grammaticus declares, the great ſtones ſet on ſepulchres and caves are proofs of Denmark being formerly inhabited by giants; and in Wormius, ſtone monuments are ſaid to be the works of a gigantic race. The ſame tradition prevails in Ireland, as may be ſeen in the Louthiana.

BORLASE, in his Cornwall, tells us, "That he was apt to think "the vaſt architraves, or croſs ſtones, reſting upon the uprights at "Stonehenge, were erected with an intent to conſecrate and pre-"pare worſhippers, by paſſing through thoſe holy rocks, for the "better entering upon the offices which were to be performed in "the penetralia of the moſt ſacred part of the temple." This, like moſt other things in that author's writings, is ideal, contradicted by minuter inquiry and poſitive facts. In a curious life of St. Kentegern, who flouriſhed A.D. 580, a great upright, with a ſmaller ſtone laying acroſs it, is called a regal (c) memorial. When Regner, in Wormius, was victorious over the Biarmi and Finni, he reared a penſile trophy, and when the Anglo-Saxons conquered the Britons, they conſtructed their ſtonehenges, their penſile ſtones. All theſe works have been diſcovered to be ſepulchral; and ſo they are in Ireland, as Mr. Wright proves. They might, like the Roman Lectiſternia, have ſerved for pedeſtals for the images of the northern deities, as Crodo, Triglas, Prono, Suantovitus, Tuyſco, Woden, Seater, Thor, and others, mentioned by Verſtegan and Schedius. They were certainly uſed for ſacrifices, ſo that the tradition, recorded by Merula, of human victims being offered on two columns at Arles in France, is probably no fiction, as he ſuppoſes. The varieties

(c) In ſignum regale, lapidem grandem, impoſito illi deſuper ſaxo minore. *Pinkerton, Vit. S. Scot. p.* 203.

of

of our Cromleac muſt frequently have ariſen from the impoſſibility of procuring materials to make theſe works exactly ſimilar.

No ſtronger evidence can be produced of the monks ſucceeding the northern Runner, Adelruner, (d) Diar, Hofgodar, and Magi, for ſo their prieſts were named, in their Trilithons, than the following. In Brecknockſhire, as we read in Camden, is *Ty-Ilhtud*, or *St. Iltut's* cell. This is compoſed of three uprights and an impoſt, forming an oblong ſquare of eight feet by four, and as many high. Here the ſaint led an eremetic life. This cell was made in times of Paganiſm, and originally ſtood in a ſtone circle. Of the ſame kind is the hermitage on Killing-Hill, in the county of Louth. Mr. Wright is unable to explain how it could be uſed in ages of Chriſtianity, when it has a ſtone altar and circle, and was ſurrounded with a grove of oaks. This ingenious artiſt had not gone farther than the ſurface of antiquities, or he might have eaſily reconciled theſe diſcordant appearances. The grove was Druidic, the ſtone circle Firbolgian; as the Firbolgs endeavoured to ſeduce the Druids to their worſhip, by making a circle in their conſecrated groves, ſo the Chriſtian prieſts, to allure the Firbolgians to liſten to the goſpel, poſſeſſed themſelves of the trilithons, and made them their reſidence. Killing is the Iriſh Kil-Lann, or the *Grove-Church*, for Lann among us, as well as the Welſh, is frequently added to the names of our churches, as may be ſeen in Colgan. The church of Harrow on the Hill, in Middleſex, is ſo denominated from the Anglo-Saxon, *Hearg*, a *Grove*, as Hickes informs us.

Cairns are numerous in this iſle, and are compoſed of immenſe conical heaps of ſtones; they too are ſepulchral. Dr. Macpherſon is doubtful whether the Cairns in the Scotiſh iſles were reared by the Norwegians or old Britains of Caledonia, by whom, I ſuppoſe, he means the original Celtes. He adds, there are Cairns in Aberdeen and Inverneſs, and Carnarvonſhire, where the Northerns never penetrated. But is not this begging the queſtion? Ought he not to have ſhewn, what the mode of interment among the Celtes was, or what was their particular object in theſe works? That their

(d) Pinkerton, Sup. p. 87.

religion

religion and cuſtoms differed widely from thoſe of the Gothic nations, abundant proofs have already been alleged. We are ignorant of the preciſe time when the Northerns began their invaſion of the Britiſh iſles, when they obtained ſettlements, or eſtabliſhed a trade with them. There is the greateſt probability that theſe things happened in ages long antecedent to the light of letters; and as ſuperſtition is ſeldom ſtationary, part of their religion might have been communicated and adopted by the Celtes in thoſe times. Mr. Whitaker endeavours to ſupport Dr. Macpherſon, but by a ſtrange miſtake, adduces a fact which directly ſubverts the hypotheſis. It is the interment of St. Columba under an heap of ſtones, in the ſixth century, in the iſle of Sky. Now Bede and Adamnan are deciſive in their teſtimony of the ſubjection of the Hebrides to Pictiſh princes, previous to the arrival of Columba in Scotland, and Bede names Bridius as their king, who beſtowed the iſle of Jona on our Iriſh ſaint. How much earlier they poſſeſſed theſe parts hiſtory is ſilent. However, theſe iſlanders making cairns, is no weak proof that the practice was Gothic, as every ſtone monument certainly was. The Iriſh, who believed the Giants-Cauſeway to be factitious, called it *Claghan na Fomharaigh*, or *the ſtones of the ſea pirates*, meaning the Viccingi, or northern rovers.

It would be unpardonable to omit an account of the moſt celebrated monument hitherto found in Ireland, that at New Grange, in the county of Louth, which is at once a collection of all the antiquities before noticed. About the year 1699, a Mr. Campbell, who reſided in the village of New Grange, obſerving ſtones under the green ſod at the Caſe of the Mount, carried much of them away, and at length arrived at a broad flat ſtone, which covered the mouth of the gallery. At the entrance this gallery is three feet wide, and two high; at thirteen feet from the entrance it is but two feet two inches wide. The length of the gallery, from its mouth to the beginning of the dome, is ſixty-two feet; from thence to the upper part of the dome, eleven feet ſix inches. The cave with the gallery gives the exact figure of a croſs; the length between the arms of the croſs is twenty feet. The dome forms an octagon twenty feet high, with an area of about ſeventeen. The dome is compoſed of

long flat ſtones, the upper projecting a little below the lower, and cloſed and capped with a flag ſtone. Wormius deſcribes ſuch crypts in Norway, and adds, that they were both ſepulchres and temples. Such was our monument, for the ſkeletons of two human bodies were found in it, with the bones of deer and other animals; and the two boat-like urns evince religious rites were here performed to the manes of ſome naval commander.

The external baſe of the Mount was encircled by a number of enormous unhewn uprights; ten remained in 1770; they are from ſeven to nine feet above ground, and weigh from eight to ten tons each. One ſtood on the ſummit of the Mount, where, conformable to the northern practice, ſacrifices were annually performed in memory of the deceaſed. The time when this curious Mount and cave were conſtructed, from many (e) concurrent circumſtances, appears to be the ninth century.

(e) Antiquities of Ireland, Sup. p. 319, where every thing relating to this Mount and its contents is fully detailed.

AN

INTRODUCTION

TO THE

MONASTIC ANTIQUITIES OF IRELAND.

AFTER the triumph of Claudius for his conqueſt of Britain, the Romans began to (a) deduce colonies, to ſettle magiſtrates and juriſdictions, to ſet up cities of trade, to eſtabliſh commerce; and ſo flouriſhing a province was it, that Seneca, the philoſopher, had a property there to a (b) prodigious amount, in the beginning of Nero's reign, A. D. 54. On its final reduction by Agricola, A. D. 84, the (c) number of troops, neceſſary to preſerve the Roman power, was very great. As moſt of the legionaries were citizens of Rome, they muſt have brought the tidings of the Goſpel and the preachers of it early into England. The Roman army in Judæa was full of Chriſtians, and the number in Rome ſo (d) conſiderable, as to excite ſerious alarms. So that there can be no doubt, but the doctrine of Re-

(a) Stillingfleet's Britiſh Churches, c. 5. ‖ (b) Xiphilin. in Nerone.

(c) Pancirollus makes it 19200 foot and 1200 cavalry; but Whitaker adds to this eſtimate. Hiſt. Mancheſter, Vol. I. page 292.

(d) Repreſſaque in præſens exitiabilis ſuperſtitio rurſus erumpebat, non modo per Judæam, originem mali, ſed per urbem etiam. Tacit. Ann. 15. Plin. Epiſt. L. 10. Ep. 97.

demption was promulgated in our ſiſter-iſle in, or immediately after, the apoſtolic age.

THE (e) Gallic church, about the year 161, relates in a long epiſtle to its brethren in Aſia and Phrygia, the martyrdom of many profeſſors of the Goſpel. Antecedent to this, Chriſtianity had made ſuch progreſs, and believers were ſo numerous, as to require the aid of biſhops and eccleſiaſtical diſcipline. Pothinus, a Grecian, was then biſhop of Lyons in France, and Attalus, Alcibiades and Alexander, Grecians alſo, were miſſioners there. Theſe and others were ſent by Polycarp, the diſciple of St. John and biſhop of Smyrna, to ſpread the Goſpel in the weſtern and northern parts of Europe.—They ſettled epiſcopacy, and gave a pure and uncorrupted ritual to their converts. Their liturgy, curſus, or office agreed with the Greek, and materially differed from the Roman, as Stillingfleet has ſhown, in the work before cited. The Iriſh had the ſame office, for both they and the Britons ſymbolized on every point of faith and practice, and both are branded as ſchiſmatics by the Romaniſts.—The religion of the Iriſh for ten centuries continued different from that of Rome; ſtrong evidence this of our receiving the Goſpel not from Roman but from Greek miſſioners.

ST. Jerome inconteſtibly proves there was a Chriſtian church in Ireland in the fourth and beginning of the fifth century; for Celeſtius, our countryman, ſtudied under Pelagius, the celebrated hereſiarch, at Bangor in Wales, and from thence writ three epiſtles to his parents, exhorting them to the practice of virtue. The ſcholars of famed Cænobiarchs, it may well be preſumed, would be ambitious of rivalling their maſters in founding of monaſteries in their own country. We had ſome excellent monaſtic eſtabliſhments early, for monkery greatly flouriſhed in the ſixth century in the perſons of Columba, Congel and Carthag. The laſt fixed his reſidence at Ratheny in Weſtmeath, where he lived for forty years, and in which were eight hundred and ſixty-ſeven monks. Congel built the monaſtery of Bangor on Carricfergus Bay. It was deſtroyed by the

(e) The neceſſary proofs may be found in the Antiquities of Ireland, ſupra, p. 359.

Oſtmen,

Oſtmen, but re-built by St. Malachy. St. Bernard, in his life of this Saint, tells us, "that it was a noble foundation, the head "of many monaſteries, generating many thouſands of monks. A "place truly holy and fruitful in holy men; inſomuch that one of "the ſons of this bleſſed congregation, Luanus, was himſelf the "founder of an hundred monaſteries." Columba was the parent of the Culdees. The account of this celebrated Iriſh monaſtic order has already been detailed in the Antiquities of Ireland, and is not the leaſt curious part of our eccleſiaſtical hiſtory.

THE paroxyſm of zeal for the Monkiſh profeſſion, which like an epidemic diſeaſe, ſeized all ranks of people in the ſeventh century, is almoſt beyond credibility. We are told, St. Nathalus and St. Maidoc ſeparately ruled one hundred and fifty monks; St. Manchene and St. Monnenna as many nuns; St. Tehan, three hundred monks; St. Goban, a thouſand; St. Laſerian, fifteen hundred; St. Brendan, three hundred; St. Finan, three thouſand; St. Congel and St. Gerald, three thouſand; ſo that Nicolſon might well ſay, the regular and ſecular clergy were as numerous as men of every other denomination.

IN this ſeventh century, the Roman pontiffs, as Bede records, made many attempts to ſubvert our ancient faith, and bring us under their ſpiritual bondage: but our Culdees, the intrepid aſſertors of our original doctrines, firmly oppoſed the machinations of the court of Rome, until they were betrayed by their abbots, particularly by Adamnan, in 717. Towards the concluſion of the eighth century the Oſtmen invaſion commenced, and in the ninth they embraced the Goſpel. The Iriſh were not the inſtruments of converſion to theſe foreigners, but their Britiſh countrymen. The latter were the diſciples of the monk Auguſtine, who introduced into the Anglo-Saxon church rites and ceremonies, unknown to the pure ages of Chriſtianity; to their old faith the Britons and Iriſh adhered, notwithſtanding the many perſecutions they endured. Theſe Anglo-Saxon and Oſtmen miſſioners inſpired their converts with abhorrence for the Iriſh; they would not accept the ordination of the latter, but ſent their biſhops elect to Canterbury, and urged on by our apoſtate monks, they deſtroyed the monaſteries of the heretical Iriſh.

Iriſh. Father Walſh thus expreſſes his ſorrows for his ruined country, though ignorant of the cauſe.

"THERE was no monarch in Ireland now (the ninth century), "but the ſaddeſt interregnum ever any Chriſtian people had, or "heathen enemies could wiſh. No more king over his people, but "that barbarous heathen Turgeſius. No more now the Iſland of "Saints, nor the mart of literature. No more Beanchuir to be "ſeen, but in aſhes now a ſecond time, all the holy monks thereof "murdered by the cruel Danes, and buried under its rubbiſh. No "more the monaſtery of Fionbhar at Cork, which had ſeven hun-"dred conventual monks, and together with them ſeventeen biſhops "at one time, wholly devoting themſelves to a contemplative life. "No more now the moſt wonderful cloiſter of all for angelical "viſions and communications under St. Mochada, at Ratha firſt, "and then at Liſmore, containing no fewer than a hundred of the "moſt remarkable monks for ſanctity, that have ever been in any "age or nation. No more the celebrated cells of Maghbile, or "any at all of ſo many holy places, echoing forth continually the "praiſes of God. No more the renowned ſchools of Dundaleath-"ghlas, Armagh, Liſmore, or Caſhel; no more an univerſity or "academy, or college of learning in all the land, nor foreigners "coming to admire or ſtudy in them."

No foreign religious order was eſtabliſhed here until the coming of the Engliſh. Our monks, who inſtituted rules, followed the Oriental. Our hagiographers, who are as ignorant as they are devoted to fiction, give all our old religious foundations to the Auguſtinians, ſome in the fifth, and a great number in the ſixth centuries. This is throwing reſpectability on the order at the expence of truth. For the Auguſtinians were not (f) ſettled in England until the twelfth century. It was Pope Innocent II. who in the Lateran council, A. D. 1139, ordained that all (g) regular canons ſhould ſubmit to the rule of St. Auſtin. In Ireland, the Auguſtinians did (h) not ap-

(f) Fuller's Church Hiſtory, p. 260. Nicolſon's Eng. Hiſt. lib. p. 147. Tanner's Notit. Monaſt. Preface.

(g) Who theſe were, ſee Tanner ſupra. ‖ (h) Archdall's Monaſt. Hib. p. 361.

pear

pear until 1192, at which time Strongbow brought four from Bodmyn in Cornwall to his abbey of Kells, in the county of Kilkenny. St. Malachy, Archbiſhop of Armagh, had, in 1144, founded (i) Mellifont, in the county of Louth, for Ciſtertians; and in the years immediately following, Newry, Bective, Boyle, Baltinglaſs, Nenagh, and about thirty more, were erected for this order in the ſame century. Theſe were ſoon followed by about forty houſes for Dominicans, ſixty for Franciſcans, and as many more for other orders. How then, it may be aſked, came the Auguſtinians to be the nominal founders of near two hundred religious houſes for men and women from the fifth century, when their introduction is certainly known not to be prior to the end of the twelfth? This was, as before hinted, a trick of the expatriated Iriſh monks of Douay, Louvain, Salamanca and other places, who, to give a venerable antiquity to monachiſm in Ireland, invented and publiſhed theſe pious frauds and falſehoods. Beſides, Auſtin being a Roman monk, his cleves wiſhed from thence to prove, firſt the attention of the Roman ſee to the propagation of the faith among us: and ſecondly, that that faith was ſuch as was taught at Rome. Theſe poſitions were formerly conſidered as indiſputable, but they have vaniſhed in the ſun-ſhine of modern learning and criticiſm, as well as St. Patrick and his fabulous legend.

When the Engliſh obtained firm footing in this Iſle, their piety ſet them on conſtructing many magnificent fabricks, whoſe noble remains at this day evince their priſtine extent and ſplendour. The Ciſtertian order, from its wealth and poſſeſſions, procured for its abbots ſeats in the national council. The monkiſh eccleſiaſtics who enjoyed this diſtinguiſhed honour were as follows:

ABBOTS OF

Mellifont - - -	*Ciſtertian.*	*Dunbrody* - - -	*Ciſtertian.*
St. Mary, Dublin -	*ditto*	*Nenagh* - - - - -	*ditto*
Baltinglas - - - -	*ditto*	*Wony or Owney* - -	*ditto*
Jerpoint - - - -	*ditto*	*Monaſtereven* - - -	*ditto*
Tintern - - - -	*ditto*	*Bective* - - - - -	*ditto*
Douſk or Graignemanagh	*ditto*	*St. Thomas, Dublin*	*St. Victor.*
Tracton - - - - -	*ditto*	*Rattoo* -	*Reg. Can. of Aroacia.*

(i) Uſſer.

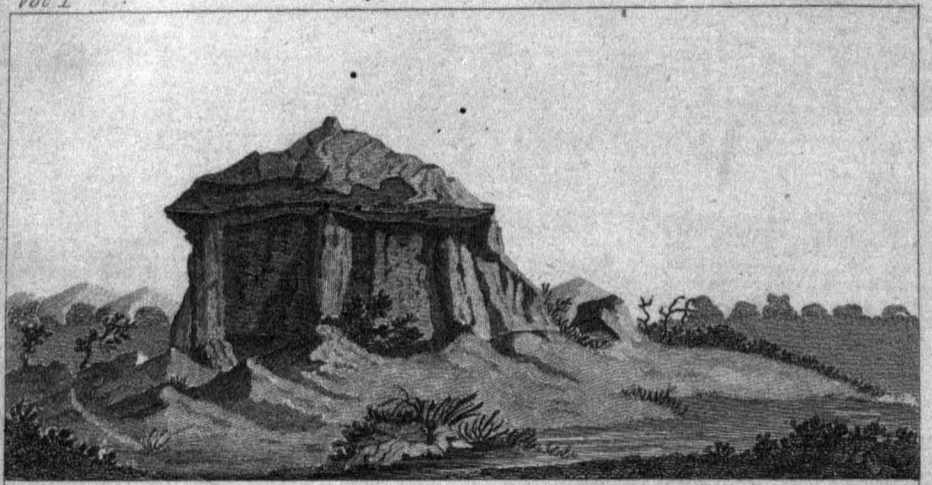
PRIORS

PRIORS OF

St. John of Jerusalem		*Kells*	*Reg. Can. St. Austin.*
Christ Church, Dublin	*Reg. Can. of Aroacia.*	*Athassel* - - -	*ditto*
All Saints, Dublin - - - - -	*ditto*	*Killagh* - - -	*ditto*
St. Peter, Trim -	*Reg. Can. St. Austin.*	*St. Mary, Louth*	*ditto*
Connel - - - - - - - - - -	*ditto*	*St Patrick, Down*	*Benedictine*

THE reſearches of a late learned and excellent antiquarian, the Rev. Mr. Archdall, diſcovered eleven hundred and eighty-eight monaſtic foundations, including chantries, formerly exiſting in this kingdom. His indefatigable induſtry, ſince the publication of his Monaſticon Hibernicum, has brought to light ſome hundreds more; ſtate the amount to be fourteen hundred, that gave above forty-three monaſtic houſes for each of the thirty-two counties in the iſle. Amid this apparent diffuſion of external ſanctity and learning, the groſſeſt ignorance and ſuperſtition prevailed, the worſt civil policy, and as the reſult of both, barbarous and ſavage manners; no internal manufactures or foreign trade: when one of our ſmalleſt abbies, Monaincha, had above five hundred acres of arable and paſture, with the right of tithes and many advowſons, and the whole worth but forty ſhillings, in the year 1568, we may form ſome eſtimate of what muſt have been the public revenue, political ſtrength, and real civilization of Ireland, while its religion eſtabliſhments procured it the appellation of the Iſland of Saints. Providence, therefore, could not confer a more ſignal favour on this wretched nation than in bringing about the reformation of religion, and the diſſolution of monaſteries, which were effected A. D. 1539. The ſame rule was obſerved here as in England. The great abbots ſurrendered upon penſions, and monkiſh lands were given to different perſons for various conſiderations, as for ſervices, or ſums of money, to be held in capite or ſoccage: in one caſe a rent was reſerved, but none in the other. In Harris's edition of Ware's Antiquities, an imperfect account of the grantees and aſſignees are given. A diligent peruſal of our records, would ſupply ample materials for an hiſtory of the reformation in Ireland; a ſubject extremely curious and intereſting, yet paſſed over in ſtrange neglect by all our writers.

PAGAN



Cromlech at Tombin's Town.

W. Beauford Del. 1788.

Cromlech at Brown's Hill.

PAGAN ANTIQUITIES. PLATE I.

CROMLECH AT TOBINSTOWN, COUNTY OF CARLOW. (See Page vii.)

ON the weſt end is a portico, formed by two upright pillars, ſomewhat round but irregular, each eight feet high, terminated behind by a broad flat ſtone ſet on the edge, eight feet high and nine feet broad, making a portico of ſix feet wide and four deep. This is covered by the Cromlech, or large ſloping ſtone. This ſtone is twenty-three feet long, eighteen broad at the upper end over the portico, and ſix at the lower or back part, where it reſts on ſmall ſtones about a foot high. Its thickneſs at the upper end is four feet, and at the lower two. The under ſurface is plain and even, but the upper convex. The upper part has a large channel, from which branches a number of ſmaller ones: to ſome they appear natural, to others artificial, for ſacrificial purpoſes. The ſides are encloſed and ſupported by ſeveral upright anomalous ſtones from three to ſix feet high, making a room eighteen feet long; eight at the upper or weſt end, and five broad at the oppoſite one, and from two to eight feet high, perfectly ſecure againſt every inconvenience of weather. From the portico weſtward is a ſort of avenue about forty yards long, formed of ſmall irregular artificial hillocks. This avenue leads to the portico. The Cromlech is ſituated in a low, plain field, near a rivulet, on the road from Tullow to Hacketſtown.

CROMLECH AT BROWNSTOWN,

Is on Brown's Hill, in a field about a mile and a half from Carlow. It conſiſts of an immenſe rock ſtone raiſed on an edge from its native bed, and ſupported on the eaſt by three pillars. At a diſtance is another pillar by itſelf, nearly round, and five feet high. The dimenſions of the ſupporters and covering-ſtones are as follow:

	Feet.	*Inches.*
Height of the three ſupporters - - -	5	8
Thickneſs of the upper end of the covering-ſtone -	4	6
Breadth of the ſame - - - -	18	9
Length of the ſlope inſide - - -	19	0
Length of the outſide - - - -	22	16

Solid contents in feet 1280, weighing nearly eighty-nine tons five

 hundreds,

hundreds, making an angle with the horizon of 34°. Such are the accounts which I have received of theſe curious monuments from my learned and ingenious friend, Mr. William Beauford, of Athy.

I SHALL here beg leave to tranſlate a few lines from the Nova Literaria before, for September 1699, which will more ſtronlgy confirm the ancient ſtate of our ſuperſtition, as exhibited in the Antiquities of Ireland, and ſhow the union of Celtic and Firbolgian practices more forcibly than numerous arguments.

" THERE are many and conſpicuous veſtiges of moſt ancient Gentile rites remaining every where in theſe parts. The principal is that ſacred place, without doubt conſecrated to ſuperſtition in Southern Dithmarſh, at the village of Albersdorff, in the confines of Holſtein. Not far from that village towards the eaſt, is a piece of ground, called De Brut-Kamp, or the Spouſe's Plain, in the middle of which is a wood or grove ſurrounding an hill, within which was a cave, cloſed up with great ſtones. Of theſe five are very large, the reſt leſs, ſerving to ſupport the others. Theſe are their dimenſions:

" ONE is five feet and an half long, the ſecond four, the third ſix, the fourth five feet three inches, the fifth four feet long and four broad. On theſe reſt a ſtone thirty-ſix feet in circumference, wanting two inches, its thickneſs above four feet; this reſts on the other ſtones. The lower part of this covering-ſtone is ſmoother than the upper, and in the middle is a ſurrow or channel. The length of the cave under this ſtone is ſeven feet, the height three and an half and two inches."

Mr. DETHLEVE, who communicated this deſcription, adds, that this was an altar for ſacrifice, and he mentions another in the village of Bedel, near the river Elbe, ſurrounded with oaks in a garden: that it was cuſtomary to offer ſacrifices on theſe Cromlechs, before a perſon began plowing, and before he was married: that no one entered this grove without making a preſent; and that no one ſwept the cave without finding money. The autrum or cave here is our portico before. I have dwelt the longer on this point, inconteſtibly to prove the identity between the Iriſh and the Northerns, by whom this Iſle was early colonized.

PAGAN